

The following resolutions were adopted without a dissenting voice at a Democratic convention held in Ravenna, on the 1st of September 1845. The Ohio Star attributes the action of that convention against slavery, to the influence proceeding from the meetings held in that place by the agents of the American Anti-slavery society.

Resolved, That, in the opinion of this convention, slavery is a national curse, a direct violation of the absolute rights of man, and a deep and odious stain upon our national honor.

Resolved, That we as Northern free men are in duty bound thus publicly to express our uncompromising hostility to an institution fraught with so much injustice, and total disregard of individual rights, and which brings such just reproach upon our common country.

Resolved, That in order the more effectually to carry out and put in practical operation our principles upon this great and important subject we pledge ourselves and the democratic party of the county, to make use of all means constitutionally in our power to accomplish the speedy abolition of slavery in the United States and their territories, and especially to effect the repeal of all laws now existing in Ohio imposing any distinctions whatever between the colored and the free white population of the State.

Resolved, That, regarding the strict observance of these principles in the light of our imperative duty, we again pledge ourselves to support no man for Representative to the State Legislature, who will not avow his firm and unalterable determination to use every honorable effort in the discharge of his official duties to bring about their speedy and triumphant success.

Resolved, That the old and trite maxim, "let us do evil that good may come," constitutes no part of our political creed. We therefore discontinue and utterly disapprove of the course of all individuals, who either from blind and over-heated zeal or from interested motives, are aiming at the subversion of the Federal Constitution and the dissolution of the Union with the ostensible object of accomplishing the abolition of slavery.

Resolved, That the Constitution of the United States is the only "safeguard of our federal compact," and that it is to that compact we owe our safety at home and our consideration and respect abroad. The individual, therefore, who advocates as the first step towards the abolition of slavery, the dissolution of the one, or the subversion of the other, should be looked upon in the light of the Quaker who prescribes a remedy worse than the disease, and practices upon the principle of "killing a man to save his life."

LETTER FROM C. M. CLAY.—The Voice of Freedom publishes the following note from Mr. Neale, the printer of the True American, which seems to antagonize the idea that Mr. C. M. Clay has abandoned his enterprise. We hope not.

LEXINGTON, Aug. 22, 1845.

Dear Sir—Your long and interesting letter has been received. Before the receipt of this, you will probably have learnt that the True American Office was on Monday last, mobbed by the minions of the slave power. Your remittance of \$2 is therefore returned. Mr. Clay is not at home, having just risen from a spell of severe sickness of a month's continuance, and gone to the Springs. When the violence was committed upon his office, he was lying completely prostrate.

Respectfully, W. L. NEALE.

Pub. True Amer.

From the Liberator.

THE CLIMAX OF SLAVEHOLDING AUDACITY.

By the following letter from a much respected citizen at Springfield, it will be seen that Dr. E. D. Hudson, a resident at that place, and long a most faithful laborer in the anti-slavery cause, has been thrust into prison, ostensibly by a slave woman whom he kindly endeavored to set at liberty by a writ of habeas corpus, but really no doubt by her ruffian master, on the ridiculous charge of "false imprisonment," for simply affirming before Judge Dowey, that he truly believed the woman was illegally restrained of her liberty—the damages being laid at one thousand dollars!! This caps the climax of slaveholding audacity on the soil of New England.—But what shall be said of the dastardly conduct of the sheriff in this matter? There is no language to describe it. Let him be held in abhorrence by the community in which he lives. To drag an estimable and philanthropic citizen from his wife and children, his home and fireside, to prison, on such a pretence, and at such instigation! Oh, shame! shame! But the tyrant and his tool shall yet learn, that they who dig a pit for the innocent, are themselves the first to fall into it.

Springfield, Sept. 8, 1845.

MR. GARRISON—My Dear Sir—Our friend E. D. Hudson, has just been thrown into prison in this town, on the complaint of Catharine Linda, for false imprisonment! C. L. is the slave of one Hodgson, of South Carolina. He made his appearance here some three or four weeks since, with his wife and this girl as his servant. David W. Ruggles, of New Bedford, had an interview with the girl, at the hotel here. She admitted to him that she was a slave, and said she should be glad to be free. Her mistress saw them conversing together, and called the girl away. Subsequently, Ruggles obtained another interview with her, when she declined taking her freedom, though she still wishes to be free. Hodgson, with his family, took an early start next morning for Northampton, Dr. Hudson, at the request of several of the friends here, followed them to that place, and there entered a complaint to Judge Dewey, affirming that, according to his belief, the said Catharine was unlawfully restrained of her liberty by the said Hodgson.

The Judge refused to issue the writ (of Habeas Corpus,) until some one would visit the girl, and ascertain whether she wished to be free. Thereupon, the Doctor and David Ruggles of Northampton, who had got wind of the matter, and had come into town to assist, went to the Mansion House, where Hodgson and his family stopped, and enquired for the girl. Hodgson swung his fists at them, and told them to be off, and that they should not see the girl, and threatened to prosecute the Doctor. They then returned to the Judge's house, and made the complaint. It was to have been made in David W. Ruggles' name, but as he was under the necessity of going on with his party up the river, it was made in Dr. H's name. The girl was therefore

brought before the Judge, and in his presence admitted that she was a slave. The Judge told her she was free—that she should be protected in her freedom, if she chose to remain, &c. Hodgson blustered a good deal, cursed the abolitionists and the negroes, and again threatened Dr. Hudson with prosecution—all in the presence of the Judge.—Hodgson kept hold of the girl. She chose to remain with him, and they walked back to the Mansion House; and here, as was supposed, the matter ended. To-day, the Sheriff went with a writ to Dr. Hudson, which he said was sent to him from Boston, the said Catharine being the plaintiff. The damage is laid at one thousand dollars, which is more than the Doctor is worth, which the Sheriff had previously ascertained by the examination of records, and making inquiries two or three weeks since. The Doctor refused to give bail, and was then taken to jail. The damage being laid at \$1000, and he was required to give bail for \$1500. He inquired of the Sheriff if the girl had given bonds for the costs of the prosecution. The latter said he did not know that she had. He told the Doctor he might remain at home till to-morrow, if he would then come over and adjust the matter. The Doctor declined coming over, and said he should make no effort to get bail. The trial is to be in Boston early in October.—The Sheriff told him he would be detained till then; and if he then refused to go to Boston, he would have to lie in jail thirty days longer. I am of opinion that some one has exposed his fingers to be burned in the matter. I asked the Sheriff if the Doctor would not have ground for complaint against some one for false imprisonment. He said he did not know but he would.

The editors here were all in ecstacy at the result of the writ of Habeas Corpus. It is thus that they manifest their love of liberty. They are for the largest liberty. If one chooses to be a slave, they would not hinder him.

Respectfully yours,

N. B. Since this letter was put in type, we have received one from Dr. Hudson himself, written in his prison-cell, confirming the statements made by our correspondent. We regret that it was received at too late an hour to be inserted in our present number. This outrage is really unprecedented.

COMMUNICATIONS.

CITIZEN'S MEETING.

FRIENDS EDITORS—As "Madam Rumor" with her thousand tongues, has been extremely busy since that important event in the history of Salem, the citizen's indignation meeting, and as many of my friends have had every thing but the truth represented to them, I thought if you could afford space in the Bugle I would write out the affair.

In order then to come at the pith of the matter rightly, let us go as far back as Massillon, and think for a moment of the scurrilous, mobocratic and abusive resolutions passed by the citizens of that mobocratic town; and also the abuse heaped by the (so called) respectable citizens of that place upon Stebbins and Flint. Let us remember too, that although those resolutions were concocted and brought forth by that infamous and low-bred lawyer, David Carter, yet he was sustained by the religious and respectable of that place. I merely mention these circumstances to show the commencement of the outbreak of religious mobocracy, that was designed finally to drive forcibly from our state the anti-slavery lecturers here from the East. Jefferson said the toleration of error was safe so long as reason was left free to combat it. Carter and his associates thought differently and so acted. The citizens of Paris caught the mobocratic flame, but there was no sprig of a lawyer at that place to act as catspaw, and be the mob foreman. But HENRY AMBLER was there; and he could no far turn traitor to his God and infidel to the religion of Jesus, as to make the motion, that Stebbins and Flint should leave Paris before day-light next morning. Ambler glories in being a colonizationist and here he gives us a specimen.

Flushed with success at Paris, on came Ambler and Murray to this place. Most of our citizens are aware of the course pursued by them at the first and second meetings of the Convention, and how at the third, they took entire possession of the stand, how they and their bully said they would fight and fight on for it, that they were no non-resistants, that until they could fight no longer, could any but themselves get possession of that stand. And when I alluded to the mobocratic course of Massillon, Ambler declared that I said it at my peril.

Flushed with the mobocratic victory of that afternoon, Murray and Ambler agreed there should be held soon a citizen's indignation meeting. The infamy of Massillon and Paris came to my mind, and I asked them where it was to be, and told them at that meeting I expected to be with them.

Well the meeting came. Ambler and Murray and the picked company were there, about half an hour after I supposed the meeting had assembled. I went to the place of gathering but it had not yet begun. I soon saw the ruling spirits of the meeting were the heroes of yesterday. All things seemed moving in harmony to the touch of Ambler, till I enquired if this was a citizen's meeting; and although the question produced some emotion, it was answered in the affirmative; and either to give it that character or through some fatal oversight, I was nominated to the committee of five, and voted for by Ambler and his friends. Before retiring however with them, as the object of the meeting had not been stated, I was at a loss, and consequently asked for what object we had been appointed, what duty we were to perform. I was answered by the chair that it was sufficiently understood. I replied that I felt at a loss to carry out the requisitions of a meeting until it had made those requisitions known. But I was told that the balance of the committee could inform me what I was to do. We went into the committee room; Ambler had a string of resolutions and presuable written out, which with my ideas

of the liberty of speech and of the press, were highly objectionable, the rest of the committee, however, were in their favor. I considered them mostly untrue, illiberal and insulting to the character of the people of Salem, although milder in some particulars than those of Paris and Massillon, yet I considered it my duty to make a minority report, vindicating the freedom of speech and the press, and deprecating the unchristian course pursued towards the anti-slavery lecturers.

The meeting was again called at five o'clock to finish up the concern. The report of the majority was read, and as I was about to read the minority report, Murray (I mean the preacher Murray) tried to stop it by saying "he never heard of two reports from one committee" (wonder where he has been all his life.) They permitted me to read it, as friend Coon said I had that right, but no sooner was it read than it was voted with a vengeance as only a few of freedom's friends were there at that time. Yes, it was strongly rejected, and consequently we could not speak on its merits. It was then moved by a citizen of Paris, (Friend Murray the preacher,) that the resolutions be submitted to the meeting singly, and then the preamble, without discussion.

I instantly rose and went into a discussion of the merits of such a gagging motion—enquired whether the people of Salem, would permit a citizen of Paris to carry such a motion over their heads, and suffer such a string of resolutions to go out as the voice of Salem, when her citizens could not be heard in discussion against them. I was here called to order by Ambler and his friends, the chairman at last chiming in; after I heard the chairman's voice, I stopped and asked him to please state wherein I was out of order. Ambler immediately rose and went on to answer the question addressed to the chair. I requested him to seat himself as I had no controversy with him. The chairman failing to tell me wherein I was out of order, as I presume he could not, I resumed my remarks, but soon discovered the plan was to silence me by *terribilis*, if they could not by brow beating. Hence to throw me from the floor Murray withdrew his motion. Then down I sat, wondering what would come next. Ambler then moved a discussion of half an hour, and that the question then be taken without further investigation. As soon as that motion was seconded I obtained the floor and commenced speaking on it. Shortly Ambler claimed the floor. I have seen many specimens of impudence, but I thought this the coolest; that a man, acquainted as friend Ambler is, with parliamentary usage, should claim the floor because he made the motion astonished me. The chairman however decided in his favor. Not yet content to have established so dangerous a precedent in a popular meeting of the citizens of Salem, I took an appeal to the people. The tables had turned" and they sustained me in my rights. As soon as Ambler and co. saw that there was a majority against them, they moved an adjournment, which no one opposed; thus ended the farce. When the citizen's meeting again assembled I have a right to the floor to discuss Ambler's motion, the main resolutions are yet to be taken up. The last I heard of them on that evening Ambler was exhorting Murray by saying, "we'll fix them yet." I really hope we shall never be fixed in such a fix, that the freedom of the press and freedom of speech shall never be in any worse fix than it has been already placed by Ambler and associates. Ambler, no doubt, has slaveholding sympathies in his heart, and I hope he will find no peace to his troubled soul till he repents of his wickedness, and becomes regenerated from his proslavery feelings, and remembers those in bonds as bound with them.

L. TIESCOTT.

FRIENDS EDITORS—The following communication was sent to the Editor of the Liberty Herald, but that *Liberty loving* gentleman declined publishing it. If you think it worthy of a place in your valuable sheet, you will please insert it. I strongly suspect the Herald man is more attached to his party than to the cause of human liberty and happiness.

For the Liberty Herald.

SPRINGFIELD, SUMMIT CO., ARG. 29, 1845.

MR. TAIT—I have for some time past been identified with the Liberty party, and a subscriber to your paper. I believed the plan of political organization the best for abolishing slavery, but having recently heard the lectures of Miss Kelley and Messrs. Foster and Stebbins on this subject, I have been irresistibly drawn to the conclusion that the plan proposed, can effect little or no good, for the following reasons. First, because Congress has not the power to abolish slavery except in the District of Columbia and Territories; Second, because when we vote for a man for office, on taking that office he has to swear to support the Constitution of the United States, which seems to me like pulling down with one hand and building up with the other, because the individual though going into office professing an Anti-slavery man has to swear to support slavery. I know it is contended by many that the Constitution is an Anti-slavery document; but as it *admits* and *authorizes* a slave representation in Congress, I don't see how they make it out,—it also demands the surrender of the fugitive slave, and the suppression of insurrections,—a *pretty* Constitution this, for *Liberty men to vote under!* Besides, should not all the State Constitutions be in harmony with the Federal Constitution? Slavery then could not exist in these States except in violation of that Constitution if it be anti-slavery. Yet Liberty men say and claim that the only power Congress has over slavery is in the District of Columbia and Territories, virtually acknowledging the Constitution to be a slaveholding document, although they may deny it in the next breath. How then is it possible to abolish slavery under the present organization? It is admitted on all hands, that the South cannot sustain slavery without the aid of the North—it follows then as a matter of course that it falls to the ground when the influences that support it are taken away.—Suppose the Liberty party (so called) should so far succeed as to elect James G. Birney and members of Congress from all the free

States, and abolish slavery in the District of Columbia and Territories; would we not then as now have a *Slaveholding government?* for their President and all their members of Congress would have to support the Constitution or perjure themselves. The free States would strain to lend their aid to support slavery. Is there then any probability, or even the most remote possibility of slavery coming to an end under the present organization of the Liberty party? I think the party themselves must see that the only plan to abolish this great evil with all its horrid train of consequences, is to come out and adopt the motto "No union with Slaveholders," for then as has been shown it will fall for want of support. It can get help from no other source but the whole civilized world is against it. Humanity, Justice, Truth and Reason are against it, and fall it must. Apart from the inhumanity and injustice of slavery, we labor under very heavy pecuniary oppression; we are taxed in various ways to support a system we know to be wrong. We are further oppressed as we have not our just share in the affairs of the General Government. From the times of George Washington down to the days of James K. Polk, a great proportion of the offices have been held by slaveholders, those men who steal human beings and reduce them below the level of beasts, revel in luxurious abundance and prosper in their crimes. Is it not time the free States should wake up to the subject and no longer be the willing dupes of these slaveholding aristocrats? Can we expect to remain pure in the company of *Marion* and *Robbers*? Are we not implicated in their crimes by aiding and abetting them? Let us come out and be separate, let us run to the ballot box except to enter his protest against slavery, and ere long it will speak in tones of thunder to the oppressor. What a spectacle do we present to the civilized world; professedly the freest nation upon earth, declaring that "all men are born free and equal," yet holding nearly three millions of human beings in the most degrading bondage the world has ever known. Look at the members of our religious organizations, particularly the clergy, while they profess to be the followers of Him who preached glad tidings to the poor, deliverance to the captive, and the opening of the prison doors to them that are bound, do they proclaim liberty to the captive have they any tidings of hope to the poor enslaved African? do they raise their voice against the oppressor? Let them speak for themselves. Have they not met in their Ecclesiastical bodies at the South, and declared slavery to be a divine institution, ordained of God? We need but read the proceedings of their various conventions to be satisfied it is so; and many of the northern churches have not re-echoed this sentiment by remaining in connection with these polluted bodies. *Verily we are a nation of hypocrites of the basest kind.* The preservation of this blood-stained Union (with murderers, robbers and adulterers) has been a great hobby with political demagogues, and their frothy effusions about Liberty, Equality, and our Glorious Union, is enough to sicken the moral feelings of any man whose sensibilities have not been made callous to its influences. They would fain make us believe the liberty of the whole human family depended upon the perpetuation of this Union. Apart from the subject of slavery, I cannot see what great principles beneficial to mankind the Union of the States involves. A clashing of interest has already nearly severed the South from the North. But I advocate it only on the ground, that its dissolution would be the means of striking from nearly three millions of fellow mortals the chains of slavery, which would be the first step towards raising them from the depths of degradation and ignorance, to intelligence, virtue and happiness.

Yours in the cause of humanity,

NATHANIEL HASWELL.

Below will be found the rejected Epistle of Green Plain Quarterly meeting, with the reply of between one and two hundred members of the Ohio Yearly meeting.

TO THE OHIO YEARLY MEETING OF FRIENDS.

DEAR FRIENDS—Although proscribed by our Yearly Meeting of Indiana, (under the influence of a few who wish to bear rule) we have nevertheless in this state of discouragement still kept up all our meetings for worship and discipline, and we feel it to be our duty, notwithstanding our trials have become of no ordinary nature, to continue to meet together, remembering the promise of our Divine Master, that when two or three are met together in His name, there will He be in the midst of them. This encouraging promise, we hope while it is remembered by us, may have a tendency to stimulate us to every good word and work; and under the influence of this feeling, we feel it our duty to salute you as brethren of the same family, with this Epistle from our Quarterly Meeting, believing that many of you can and do feel the cause of Truth very dear to your best life.

We may here acknowledge the receipt of an Epistle signed by many Friends after your late Yearly Meeting, which was truly acceptable to us, and cause of encouragement in our moments of trial. As the cause of our opposers has been much commented on in various quarters, we presume you are no strangers to the case, and therefore further particulars at this time may be out of season or unnecessary.

We much desire that your assembly may be overshadowed by the divine presence, and that love, that true badge of discipleship, may abound amongst you. And dear friends, we hope that you, as children of the same Heavenly Father may be permitted to feel for us, and with us, feeling that for the testimony of a good conscience towards God, our names have been reproached, and many labors about concerning us. But this is no new thing, and we desire to be enabled to bear our allotted portion of suffering with meekness and christian forbearance.

With feelings of affectionate love, we are your friends.

Signed on behalf, and by direction of our Quarterly Meeting, held at Green Plain,

Clark Co., Ohio, 5th mo., 19th 1845, by RICHARD WRIGHT, Clerk.

We also have full unity with this epistle.

SARAH B. DUGDALE,
MARY E. BENNETT,
CELEA ANDERSON,
ASENATH FRAME,
MARY ANN HAYWOOD,
ELIZA SWAYNE,
HANNAH HOWELL,
MARY R. DUGDALE.

TO THE GREEN PLAIN QUARTERLY MEETING OF FRIENDS.

The undersigned members of Ohio Yearly Meeting, having met at the adjournment of said meeting for the purpose of reading the communication addressed to our Yearly Meeting, but not permitted to be read therein, embrace the few moments allowed us, briefly to express to you the great satisfaction which your Epistle has afforded us, and the deep sympathy with which our minds have been clothed in viewing the tried situation in which you are placed.

We can do no more at present, than hastily to furnish you with this evidence of the cordiality with which we receive any such favor, and to express our sincere regret, that the Yearly Meeting of which we are members, have seen fit to deny to you the respectful reception of your mild and courteous Epistle.

With feelings of affection and sympathy we are your friends.

Signed by George Garrison and about one hundred and forty others.

Salem Col. Co. O., 9th mo. 5th, 1845.

ANTI-SLAVERY BUGLE.

SALEM, SEPTEMBER 19, 1845.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edward Burke.

REMOVAL.

Subscribers, Correspondents, and Exchanges will take notice that our Publication office is removed from New Lisbon, to SALEM, COLUMBIANA CO., and that James Barnaby, Jr., of that place has been appointed General Agent for our paper.

ANTI-SLAVERY AT THE SOUTH.

It is a cheering fact to the laborer in the anti-slavery field, that not only is the public sentiment of the North being regenerated, but the South is awakening from her sense of false security, and is inquiring, "What shall I do to be saved?" Progress is being made in those sections of our country, where until recently prevailed the silence and order of despotism; and though the Royal standard of abolitionism has not there been unfurled, though the people do not yet comprehend the true means of emancipating both master and slave from their thralldom and destroying the principle of slavery; there has been awakened a spirit of inquiry which will lead them by and by fully to understand the nature of the system, and the character of the remedy that must be applied.

They have those among them, who having felt the incubus weight of slavery upon the energies of their people, have determined to throw it off, to adopt a system of free labor, and by establishing other relations between the employer and the employed than those which now exist, hope to give new vigor to the South, and to lay a foundation upon which should be reared the superstructure of her prosperity. We regret that some of the most distinguished of these do not take a more liberal and comprehensive view of the subject than they do. They see the evils of slavery, they know it to be a curse, yet they are fearful of parting with this curse too soon, and advise a system of gradual emancipation, and urge even that upon the people more as a *measure of expediency*, than a *matter of principle*.

We however rejoice in the agitation of this question in almost any form, and regard it as an evidence that society is making progress toward true principles and will ultimately become interested in the support of the great moral movement by which the abolition of slavery is to be effected. We are glad to find honest, sincere opposition to the system, in whatever connection, or in whatever degree. If there is enough abolitionism in the political parties to be seen by a microscope, we will rejoice thereat. And if the churches have enough anti-slavery life to cause them to wander among the tombs even as the Devils did of old, and to rend themselves, that also is a cause of rejoicing. And when we see the Clays and Snodgrasses of the South agitating the public mind with a discussion of the question, our heart leaps for joy, for we know that good must result, and that honest minds will finally arrive at just conclusions. These men are doing a great work, part of which is a necessary preparation and will certainly advance the cause, while another part is unnecessary and hurtful, and tends to retard its progress. Much as we sympathize in the trials to which such have been subjected, yet to admit they are abolitionists in the high meaning of the word, would be affixing the seal of our own condemnation, for if they are consistent ab-